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[288] operations of the cloth and clothing factories around Taipei which require relatively unskilled labor inputs of a nature which can be accomplished by women, again draw on the female labor pool in Talei Li. Together, these various factors function to make female labor valuable and this fact necessarily means a level of relative economic independence for females. Moreover, in terms of agricultural activities alone, the addition of citrus cultivation to tea cultivation has made possible employment for women every month of the entire year since the demands of each have very little overlap. The combination covers the entire year fairly evenly.

The Daily Cycle

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[22] From the above facts, it can be seen that there is no such thing as a typical day in Sanlei Ts'un. There are seasonal differences due to the great differences resulting from the major agricultural activities being performed at
[796] the particular moment in time. There are at least 60 special
[527] religious holidays each year, some relatively minor, when the daily pattern of behavior varies and a few national secular holidays as well with similar varying behavior pat-
[871] terns. Monday through Fridays differ from Saturday which has a half-day of school instead of a full day and even more from Sunday when the school and several factories are closed. A greater number of visitors come to the village on
[921] Sunday and most farmers reduce their work loads. The summer

512 [871] vacation period for the school alone marks significant changes in the patterns of behavior. Perhaps unexpectedly, mothers have more free time or at least more time to work in the fields during the school vacation periods because older children are available to care for their younger siblings. In spite of these problems, I will attempt a description of a "normal" day which might be described by a villager as a day when nothing much happened.

Midnight marks the beginning of the day. The village [354] is very quiet as no one appears to be awake. In almost all village houses, a single low-wattage bulb is burning in the kung t'ing or kitchen. Through the night, few people will [514] be seen. Four or five men may go outside to eliminate but most people use a chamber pot in the bedroom or kitchen if [625] it is necessary. During the New Year season or after a robbery, two men of the I Ching carrying sticks very quietly walk through the village every half hour. Periodically, their muted voices may be heard together with the other two men on the patrol and the female who prepares the tea and noodles in her kitchen. The village is quite dark since the bulbs emit but little light and the surrounding countryside is even darker, punctuated here and there with the scattered glows of light in surrounding villages.

[143] [515] [262] The first man to arise is the vegetable peddler at 3:30 a.m. After a quick wash with cold water in the kitchen and a meal of cold rice covered with pickles and spicy fish,

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[515] he peddles off in his three-wheeled cart alone for the city
[262] to arrive in the market by 5:15 a.m. About 4:00 a.m. the
[443] second man in the village is up and quickly heads for the
[782] temple carrying incense sticks and flowers for worship in fulfillment of a pledge to the gods for relieving his prostrate trouble. The noise he makes starts others stirring.
[514] As people rise, they usually head for the outhouse and then
[515] into the courtyard or kitchen to wash. The wash water is at air temperature and therefore, often chilly in the cool morning at dawn's light.

[296] By 4:30 a.m., the first group of six women is off to
[264] the river to wash clothes together. They have eaten a handful of cold rice and will prepare and eat breakfast after they return about an hour later. By the end of the next
[264] hour, there are few silent households. The active married women are up first and after ablutions, start the fire for breakfast although about one of five families will have a cold meal. Women are followed by the children, awakened by the noise in the kitchen. Few people are ever formally called and told it is time to get up. The active mature men are last to arise except for the occasional old person who may sleep until very late.

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782 Before breakfast, a representative for each household worships in the kung t'ing with incense sticks. This is supposed to be the oldest male in the household but it appears that women perform the task about half the time. Although

512 782 people say that the entire family should gather to observe the ceremony, rarely is anyone other than the worshipper and 512 small children present. Instead of eating breakfast at the 264 table in a group, as each person is ready, he takes a bowl to the cook who dishes up his food and provides a cup of tea, hot only if a fire has been made. Breakfast is eaten wherever room is available, often while squatting in the courtyard.

512 The first bus passes through the village at 5:45 a.m. 466 picking up two men heading for work in town. By 6:30 a.m., [494] all the people who work in town will be gone, two girls on [493] bicycles joining the two on their way from Tzulei, two factory trucks each picking up their complements of girls, [316] and the remaining men off to town on bicycles. About this time the miners walk off towards the mines so as to be [241] ready for work down in the shaft at 7:00 a.m. Those working in the fields, men and women alike, leave at various times depending on travel distance so as to reach the work location by 7:15 a.m. at the latest.

512 All the children in the fifth and sixth grade and 891 half of those in the first through fourth grade head for the Erhlei school which starts at 7:15 a.m., joining the children who are walking from Tzulei. Since anyone late to school will be punished with a whipping, most children arrive early and play on the slides and in the school yard while waiting.

512 Until lunch-time, the village is relatively quiet. The only people to be found are the babies and small children, half the children in the first four grades, a few young unmarried females, old people, and the mothers who are not working in the fields, most of them with small [857] children to tend. The children are playing but seldom stray far from home. Some women are off to do their washing for very few women leave it until the afternoon. Two work teams of older women are busy sorting tea, a few small children playing on the ground beside them.

[494] Every hour or so the public bus rambles through the village to the end of the line and back. After the first couple runs, about two to five people will get on and the [443] same number get off on each passage. All during the day a few women will be going to Hsin Tien to shop. Skipping one return trip allows a woman a full hour for the market, sufficient time to buy for herself and three or four others as [494] is usual. Also, the Communication Bureau bus periodically passes through the village as well as an occasional truck, empty on its way through, brimming over with coal on its [857] return. Children collect the coal spillover from the roadside for the kitchen.

512 By 11:30 almost everyone is home for lunch. Only
264 when working on rice harvesting and planting or when working in fields far up in the mountains do people carry a lunch [262] like the miners in a flat tin can. Lunch is invariably hot,

usually including a soup accompanied by rice or sweet potatoes and vegetables. Lunch is eaten in a manner similar to breakfast, individually in scattered locations. In the hot weather with its longer days, most field workers have a nap after lunch but in the winter with short days, the workers return to the fields within an hour. The school children have an hour for lunch and in the afternoon, the other half of the first four graders attend.

The afternoon period is similar to the morning. Most women have their washing completed now and there is more visiting and more time for cooperative shared tasks such as grinding rice or preparing soy sauce. About two times per week, a group of women go into Hsin Tien to a movie. However, the groups vary so that no one sees a movie more often than once a month or so. By 4:00 the children are home from school. They have few tasks other than feeding the farm animals. Many women turn over the care of the small children to the older students so they can go to the mountains for a load of wood. The temple caretaker has cleaned the temple and is busy now chasing children out who are running and making too much noise.

There have been a few more people in the village than the above might suggest. Since fields are scattered, some men pass through the village on their way from one task site to another. A man hauling dry wood from the mountain will make six or seven stops during the day. The

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512 vegetable peddler returned by 10:00 a.m., sold out the last
443 of his load, had a nap, and will work in the fields most of the afternoon. Typically, five or six salesmen will come through the village selling cloth, clothes, medicine, brooms, etc., directly to householders or to call on the two village stores. The pig man sells to fu every other day, and when he arrives people gather to make purchases and gossip. The village secretary from Hsin Tien visits about three times each week and the policeman from Pouti rarely misses wandering around part of each day.

512 Dinner time varies, later in the hot weather, but
264 usually around 5:30 to 6:30 p.m. Dinner is always hot and is the meal most likely to be eaten as a family unit while gathered around a table but since some families are large and many tables are small, the women who cook often eat while standing up in the kitchen and the children, who started earlier, squat in the doorway. A small child will sit in someone's lap and be helped with food and encouraged to eat. Evening worship is performed in the same manner as morning worship. On religious holidays it always precedes dinner but on other days it may either be before or after dinner.

After dinner, women will clean the kitchen while men
512 repair tools. Both men and women who work in the fields
461 will plan and discuss the next day's activities for few people enjoy working alone and even when labor is not being

512 exchanged or hired, men with small contiguous plots will
461 plan activities so there is someone nearby working too so that during periodic breaks, they can enjoy a cigarette and conversation together. Even men who are usually silent claim to feel more comfortable when someone else is around. As I observed village activities over a period of time, I was struck by the fact that it was quite rare for someone to be isolated for more than a few minutes. The detailed plans made in the evening to work near each other indicate this fact is by design.

512 After cleaning up the kitchen and preparing for
515 breakfast the next morning, women have a little leisure
[855] time before giving the small children baths in the kitchen and putting them to bed. Slightly older children are bathed and dressed in pajamas but they may play quietly or study for a while before going to bed. The older children and adults now take their baths in approximately age order although unmarried adults are often far behind. Fires would rarely be specially started for hot water so that if one desires hot water for his bath, he must take it soon after dinner, making use of the stove which is hot from cooking dinner.

512 After bathing, there is leisure time for recreation.
561 Several conversational groups tending to consist of age-
571 graded neighborhood clusters gather in the courtyards. Once
517 past age 30, most husbands and wives will be in the same

517
512 conversational groups. About thirty or forty people will
571 be watching the television set in front of the store and purchasing an occasional cold soda pop or ice cream. There will be several groups of single young women sitting in one member's bedroom conversing. Most of the young unmarried
512 men in the village will be together in a single group. Few people will be in town since the last bus leaves at 6:30 p.m. and the road at night by bicycle may be dark and dif-
[443] ficult, especially in the rainy season. The last visitor to the village is the man peddling the delicatessen cart from which villagers purchase the fish and pickles to accompany breakfast in the morning.

[358] About 10:00 p.m., the caretaker locks up the temple and by 10:30 p.m. most people are in bed. The stragglers are usually the young unmarried men or a few middle-aged married men who have been to the drinking place down the road. If one of the bi-monthly medicine shows is in town, everyone will stay up later. By 11:30 p.m. the village is usually silent once more and another day is about ready to commence.